CHRISTIAN INTELLIGENCER
AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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CHRISTIAN INTELLIGENCER.

ORIGEN BACHELER'S TRIAL.

The trial of Origen Bacheler, editor of the Anti-Universalist, for a Libel on the character of George B. Beals, deceased, heard and determined before the Boston Municipal Court, March 10th, last, has been published in a pamphlet of 47 pages, a copy of which has been sent us by a friend in Boston. The trial, so far as it relates to Mr. B. personally, or the circumstances of the bill of libel brought against him by the Grand Jury, we do not look upon as being of much importance in itself considered; but the course taken by Mr B. in defence, appears to us so evidently dictated by sectarian bigotry, and the decisions of the Judge, touching the right of Universalists to testify, are so important, that we presume it may be useful and interesting to our readers for us to give them a general view of the facts in the case as they appear in the pamphlet before us.

It appears that in the *Trumpet* of the 10th of January last, an obituary notice of George B. Beals, aged 19, son of E. C. Beals, of Boston, was published at the instance of the father,—setting forth that the said G. B. Beals was a young man of good character, not given to the use of ardent spirits or profane language, but that he was modest and genteel in his deportment, possessing the love and affection of all who knew him:—That he never professed any particular tenet of religion, but listened to all:—That when, in his last sickness, he was visited by friends who felt anxious for his future state, he expressed no fears as to his condition hereafter, remarking that he knew of no action of his life which caused him the least anxiety, and that as God was above the devil, he had nothing to fear:—That he died, sensible to the last, full of faith and hope.

Prompted, as Mr. Bacheler says, by the double object of "putting down that vehicle of falsehood," (the Trumpet,) and of checking the injurious effects on the morals of society which must follow the holding up of a "bad character as a pattern for the imitation of the rising generation," or, what is, perhaps, as probable,—(as Mr. Beals, the father, W. Wilkins and R. Smith stated under oath to have been the confession of Bacheler made to them,)—incited by a wish to "bring his paper (the Anti.) into notice," Mr. B. published in his paper of Jan. 22, a *contradiction* of the statement in the Trumpet as to the character of G. B. Beals, the deceased, averring that the said Beals "*instead of being an example to others, and being free from the use of profanity, was actually habituated to it*:—That he was known to believe in Universalism; that on his death bed, instead of saying that God was *stronger* than the devil, he *renounced* Universalism, [i. e. we suppose, renounced the idea, that God was stronger than the devil,] and gave evidence of a gracious change." This statement, Mr. B. said, in the commencement of the article, he was authorized to make. In the course of the trial, it appeared that his authority was a young Beals, 18 years of age, brother of the deceased, who experienced religion about two years ago,—had quarrelled pretty often with his father,—lived in the north part of the city and did *chores* for a lady,—could read, but not write,—never lived with his father but 4 years, &c.

The part of the above statement made by Bacheler, on the authority of this boy, which is printed in *italics*, was the alleged libel as set forth in the indictment.

Previous to the opening of the prosecution by Mr. Austin, the County Attorney, Mr. Bacheler, who managed his own cause, begun his singular course of conduct,—a course which seems to us to betray too much sectarian malice,—by "objecting to the *Jury* on the ground of religious belief and personal hostility—or in other words, if they were of a different religious belief [from *him*, we suppose,] they might have *prejudices* either general or personal, therefore *they* could not be *impartial*." That is, as we understand it, Mr. Bacheler would have no man sit as a juror to try him, whose religious opinions did not agree with his own;—for men *differing* from him, "*could not be impartial*"! This insult was, it seems, readily perceived by the Court, which immediately overruled the objection.

Having failed of turning the jurors out of their seats because some of them might not be orthodox, Mr. B. it seems, determined to drive every *witness* off of the stand who might appear against him, provided he should not believe in future punishment. Accordingly, after Mr. *Austin*, the County Attorney, opened the case and called Mr. E. C. Beals, the father, as a witness, Mr. Bacheler, first of all, objected to his giving testimony on the ground of his being incompetent, Mr. Beals not believing in future punishment. To show the truth of this objection, the Court permitted Mr. B. to call E. L. Beals, the young man who authorized the alleged libellous statement of Bacheler, to testify as to his father's religious belief. This young fellow appears to have been orthodox up to the hub, and not having lived with his father since he was four years old, no doubt very well knew and could correctly tell what his father's religious opinions were, especially as he acknowledged "he had had a good many quarrels with his father, though it was all his father's fault"! He testified that his father did not believe in the existence of a Supreme Being. Subsequently he explained this to mean, that he did not believe in Christ; but that he believed just as Rev. S. Streeter did! That his father did not speak the truth in all cases—was regardless of truth, &c. On cross examination he said, his father believed God punished him in this world for his sins, and that he had taught him (the son) that it was his duty to do right. The Judge, it appears, gave but little credit to this testimony, so far as it bore against the character of E. C. Beals. Having decided that his religious belief did not disqualify him as a witness, he was permitted to testify, though not without Bacheler's questioning the correctness of the Judge's decision.

The case now was fairly before the Court on its merits—the point being, whether Bacheler's statement concerning the deceased, as to his habit of profanity were true; and if so, whether it was made from good motives and for a justifiable end?

As to the charge of habitual profanity, Mr. Beals, the father, testified, that he never heard his son use profane language. He had, however, understood from his wife, that on one occasion, during his sickness, "when a woman *chased* the deceased over the house to *talk religion* with him (many visited him for this purpose) and *got him behind the door* and *jammed him* when he wished to get away from her, he did say, by Jesus I will go; this was the *only* instance he had ever heard *of* his profanity."

Mr. R. Smith stated generally that the character of the deceased was good:—Bacheler still objecting to his right and also that of E. C. Beals to testify, because they were Universalists, and the Judge still patiently setting aside the worn out objection.

Mr. Wilkins corroborated Mr. Beals' and Mr. Smith's testimony.

B. Kingsbury, Jr., keeper of the Missionary Rooms under Dr. Beecher's Church, testified that the deceased "*was* in the habit of using profane language." He saw him a short time before he died. On cross examination, he acknowledged he was not personally acquainted with the deceased, indeed, "he never saw him."

E. L. Beals, the brother who authorized Bacheler's statement about the deceased, testified that his brother "was in the habit of using profane language." "His brother did not die in the Universal doctrine, therefore the obituary was not true," The obituary never said he did die in that doctrine.

Jane Hutchinson said deceased was in the habit of using profane language. On cross examination she admitted she was offended with Mr. Beals—disliked him very much—he was a villain—she had not seen deceased but three or four times for the last four years—had not heard him swear for two years. Still she declared "he was habitually profane."

Prince Snow testified that Mrs. H. had been voted out of the church for making an untrue statement.

Sarah Smith attends Dr. Jenks' meeting—lived in the house where young Beals died,—never wished to live in a more quiet and respectable family,—had once heard deceased use the name of God irreverently.

Mr. B. Smith, after being objected to by Bacheler on account of his belief, swore that he had known the deceased from a boy,—had never heard any profane or vulgar language from his lips,—his deportment was correct and very exemplary, &c.

Mr. Longley, Mr. Wilkins and N. H. Smith had known deceased intimately and never knew him to use any ardent spirits, bad, or profane language—but on the contrary, he was remarkably exemplary in all his manners and habits.

Mr. Dean, a member of the Old South church, heard the deceased use profane language once—did not see him when he used it—others were in the room, deceased setting behind the door, himself looking in at the window conversing with Mrs. Beals. Mrs. B. told him it was deceased who used the profane words he heard.

Nancy G. Merry never saw deceased till about three weeks before he died. Heard him say, when in great pain, "God damn it."

Jos. Beals, a brother, stated that his brother was not in the habit of using profane language, though sometimes, when excessively provoked he would say "damn it."

As for the *motive* of Bacheler in making the libellous statement, three witnesses testified that B. told E. C. Beals, that he should not give up the author of the libellous piece because he wished to get his paper into notice, and to put down the Trumpet. Two of his printers, however, who were present when these persons were conversing with Bacheler, stated that they did not recollect the reasons given by Bacheler for doing it.

Mr. Bacheler, in his defence, argued that the witnesses against him were not to be believed, or were not rightfully competent to testify, because they denied the doctrine of future punishment; that his statement in calling young Beals profane, was no more a libel than the bible was libellous, which calls all men sinners,—and especially that his statement was not to the injury of the young man's memory, as he affirmed at the time, that he repented of his sins, met with a change, renounced Universalism—did not believe that God was stronger than the devil—and died in orthodoxy. He denied that his statement was dictated by any malice towards the deceased, but he wished to prove that the Trumpet was guilty of falsehood, &c.

Mr. AUSTIN's arguments are so eloquent, and withal so instructive, that we shall give them a place below. If we had room we would also give the able charge of the Judge—especially as it goes so decidedly to support the right of Universalists to testify.

Under all the circumstances of the case, the Jury returned a verdict of not guilty. It seems, however, by a note the foreman handed the Judge and wished him to read to Bacheler, that the Jury did not acquit him on the ground that he had sustained the truth of his statement about the deceased, but "on the ground that they did not think he had any *particular malice against the deceased*." We presume Bacheler had no particular malice against young Beals—for, according to his story, he died orthodox, why then should he spite him? But it does seem to us, that in his malice towards the Trumpet, or his wish to be noticed by that paper, he was willing, in the language of the County Attorney, "to fight an unhallowed battle upon the body of the innocent departed."

It seems, by the addenda of the Reporter, J. W. Whitman, Esq., that Bacheler was very unwilling to have the remarks of the Jury, which were handed to the Judge and read to him by the latter, published with the Report of the trial;—wishing, we suppose, to have nothing go before the public as from the Jury but the single fact that they had not brought him in guilty,—without having it known why they concluded to extend such an indulgence towards him, or that their acquital was accompanied by a reprimand. In consequence of his insisting that Mr. Whitman should not print that note, Mr. W. interdicted him from all interference respecting what should, or what should not, be published. Probably, therefore, Bacheler will not be satisfied with the Report. Mr Whitman, however, gives his declaration that his report contains "a full, fair, and impartial account of the case." It must, therefore, be presumed to be correct; and being before the public, it becomes public property.

The following is the substance of the note of the Jury, as given by the Reporter:

"At the time when the Jury brought in their verdict of not guilty, the Foreman, at an unanimous request of the Jury, handed in a billet to the Judge, requesting him to state to Mr. Bacheler, that although they had brought him in not guilty, yet they *did not approve the course he had taken in the premises*, but had acquitted him on the ground that they did not think he had any *particular malice* against the *deceased*."

The following are the remarks made by Mr. AUSTIN, the Attorney for the Government, to the Jury. They are eloquent, substantial, and well worth reading:

Mr. Austin said that too much of the public time had been consumed or rather wasted on this trial, by the singular course as to the law and the fact which the defendant had seen fit to mark out for himself. It was contrary to his original purpose to have replied at all to the defendant who had so strenuously labored in his vocation, by his strange defence; but after having seen so much time thrown away, the home of the dead invaded, the feelings of the living abused, outraged and insulted, he could not in the discharge of his duty sit by and be silent. The simple story of the case exhibited these facts to the court. The Grand Jury of the county had presented the Defendant before them as having published a gross and malicious libel upon an individual, viz. George B. Beals, deceased, the effect of which was to stir up the feelings of his living friends, while it blackened the memory of the deceased. It was not common that the most envenomed feelings of man passed over the threshold of the grave—in this last home of mortals, the faults and the errors of man were most commonly forgotten, and whatever there was of estimation, of affection or of worth in the departed, it was remembered, while all that belonged to the frailty of man was in kindliness forgotten. It was rarest of all that the most vile, the most malignant, the most daring, would strip off those little flowers which the hand of affection had strewed over the grave of their loved one, and scatter in their stead the rank weeds of opprobrium and disgrace. When this was done, he should not only call upon them as Jurors, but as men—not only as protectors of the laws but of the public mind and character thus abused, to punish the sacrilegious defamer of the rights of the living and of the dead. In the present case, the defendant, in the very wantonness of his own malignity, had causelessly, without a shadow of reason, accused the deceased, a young man of good manners and morals, and in the humble walks of life of a crime, which, if he was alive would have subjected him to punishment as a criminal. He had approached with unhallowed footsteps the precincts of the departed, stripped the dead of that reputation, which a well spent life had given him, and held him forth to disgrace and to the contempt of the community. He had stated in his newspaper that George B. Beals, deceased, was in the habitual practice of profanity during his life. To prove this, an inconsiderate oath wrung from him in the agony of disease, had been adduced in evidence, and this was the *only* proof offered to substantiate a charge of *habitual profanity*—a crime not only against the laws of our land, but against the moral law—against the laws of our religion—against the decencies of life—a crime of an odious and most vulgar character, without the excuse of passion, and with only the thoughtlessness of folly. In making this charge, the defendant had not a single motive to excuse his contumely. He had attacked a person who was unable to defend himself, and the only effect of such an attack would be to raise up his friends to revenge the outrage. In some places and with some men, the courts of Justice would not be deemed a proper place for redress. Here the father and friends of the deceased had appealed to the laws of the land, and they were met by an attempt on the part of the Defendant to prove the truth of his accusation, as if a random rash expression would prove habitual profanity. What was the evidence adduced? To make the accusation still more painful by means of the proof adopted, the brother of the deceased was brought upon the stand—then the Grandmother next presented to prove habitual profanity, to which she swore most positively, and that she had often cautioned him against using it in her presence, but still he was guilty; and this was relied upon to substantiate the truth of the charge—yet the last witness had seen him but twice or three times for four years, and the former was not an inmate of his father's house—he saw him but seldom—the Defendant relied upon this to make out his defence—it was *full evidence!!!* These had sworn true; the young man was to be fully believed, while the father, upon the testimony of this youth, was not worthy of evidence! There were some things so extravagant and abominable as never to have come within the judgements of courts of law to decide upon—there were earthquakes in the moral world so astounding as to defy all the ordinary rules of common judgement. This seemed to be one. This young man with his own crude notions of divinity, had endeavored to fortify his own declarations, and to render his own father unworthy of belief, in the first place by a wanton violation of every filial duty—of every parental respect: such uncredible perverseness—such a destitution of moral sense, of every moral obligation, had never before been presented in a court of justice, and therefore never had a precedent in books. A boy not long enough at school even to learn to write—an out-cast, a runaway from his father's house for many years, brought up, or rather not brought up, by his grandmother, to present himself before a Jury to discredit his own father, and to be relied upon for that purpose was an anomaly in evidence and in fact. But the Defendant had said that it was his father's fault that he left his father's house. It might be in consistence with that gentleman's views to assume for a fact that in every difficulty between a parent and child the parent was in fault: but in common belief the reverse was generally supposed to be true.

Until some facts were shown to prove such to be the case, he should take the liberty to believe in the superior judgement of the father over the ignorance and youth of the child. But be this as it might, the young man was not acquainted with the habits of the brother; he had no means of information; he was not only without such means, but in a virulent state of mind as to his father; he was but four years of age when he left the protection of his father for that of his grandmother, and had visited his father but seldom since: he was under the protection of his grandmother, who declared him to be her darling, and to her he was indebted for his *education*; still he had said that his brother was habitually guilty of profanity. The grandmother who had seen him once or twice in four years, said the same; at the same time she expressly declared that she had voluntarily left the church and was *not* expelled—it was *proved* that she *was* expelled—she said that she had left it because she did not think all was right there. He had heard of those who were over much righteous in belief, and too little righteous in practice. She failed to give a true statement of facts—these two witnesses were all who had said that the deceased was habitually given to profanity, and the jury could easily judge of the truth of their statements and of their means of knowledge.

It was, however, proved by others that the deceased was afflicted with a painful disease, a consumption, and that he was in great bodily distress—irritated and fractious—that upon an occasion when disease wrung from him groans of agony, then one witness testified to a single, solitary, isolated and involuntary expression, which was improper, and should not have been uttered. This was extracted from him by torture of body. But one such expression was not sufficient to make true the charge of habitual profanity. On the contrary, Mr. Benjamin Smith, with whom he lived for a long time, John Langley, Mr. Wilkins, to all of whom he was well known, severally testified to his exemplary character; they never knew him guilty of a profane or vulgar exepression. True it was, that this evidence was of a negative character; but the charge was of habitual profanity, and as they knew him constantly and had never heard him guilty of profanity, or any thing like it, it partook of the nature of positive testimony. It was in all respects, so far as related to the common sense of the question, a positive proof that the deceased was not in such practice. If the defendant had not made out his charge of habitual profanity, he had failed in the first pillar of his defence.

In the next place, the jury were to consider what were the motives of the defendant in this strange charge? These motives of the defendant, as he had undertaken to prove his case, must be taken to be bad until they were proved by him to be good. To show his good motives the defendant had stated that it was said the deceased had died stupid; it was to rescue him from this charge, that he had made the statement published by him, and for which he was accused of a libel. To rescue him from the climax of wrong, which was that of being a Universalist, he had simply charged him with being guilty of habitual profanity! The defendant pretended to think that this was sufficient to reinstate his character among his surviving friends, and the community! As to the charge brought against him, it was only to state, that in his last hours he had met with a gracious change; and that it would be more favorable to his memory to charge him with this crime, and to declare his repentance, than to have kept silent, and suffered the public to have believed he had died stupid, in the opinion of Mr. Bacheler. Or, in other words, the best way to rescue the fame of this deceased young man, whose memory the defendant had causelessly and impiously attacked, was first to attack, and then to defend him by saying that he finally had experienced a gracious change and had repented. This was a most strange way of rescuing the character of the deceased from obloquy!

It was said by the defendant in his newspaper that the notice in the Trumpet of the death of young Beals was improper, inasmuch as that it said that he professed "no particular tenets of teligion."

On the subject of religious opinion or doctrinal points he (Mr. Austin) was inclined to let disputants wrangle as they might, but he had no idea that a legal offence or crime could be washed out by the affected purity of religious opinion. The wrong which the wanton and reckless might commit, was not to be excused because the faith of the criminal was in his own conceit, right. In regard to the motives of the defendant, it was important to investigate the testimony of the witnesses. When Mr. Beals first went to see the defendant, relative to the notice of his son's obituary, as was stated by Messrs. Wilkins, Smith, &c. as also by the printer, who was too conscientious to take an oath, it appeared that Mr. Beals demanded the author of this libel upon the memory of his deceased son. Had the motives of the defendant been as correct as *he* would have the jury suppose, what would have been the course which he would have adopted under the circumstances of the case? When the father had demanded of him the author of the obnoxious piece, he would at once and honestly have said, "Sir, I had it from your own son; he said that it was true and authorized me to publish it!" In this he would have told the truth and then have exhibited something of those good motives to which he now pretended. But no—his kindness—his good motives—his duty, impelled him to say to the father, "No, sir, I will not give you the information which you ask—go to the Trumpet and blow a blast there, and I will blow another in my Anti-Universalist—we will both make a great parade and noise—it is not my duty to tell you, the father of the deceased, *who* was the libeller of your dead son—but go you, sir, to a rival newspaper—let us both make a wonderful noise, and then *I will tell you all about it*." It amounted to a perfect demonstration that his whole object was to draw the public attention to his paper and bring it into notice. This statement was from a man of religious pretensions and who *pretended* to be not only equal to, but a *great deal better* than others. Still he (Mr. A.) again would ask what would have been the course of an honest man, of one who had a legitimate title to those good motives which the defendant professed. What would have been the conduct of a man of proper feeling, when the father and friends of the deceased had called upon him for explanation—when he saw them coming to him in grief and sorrow! He would have told them of the source from which he had derived his information. He would have said in his next paper, that he had published a mistake; or that he might have been liable to have stated the matter incorrectly; that he was sorry he had unintentionally injured the posthumous fame of the complainant's eldest son. Instead of this, he pursues the quarrel with the Trumpet, which he himself had created, and his next paper is full of the "scurrility of the Trumpet"—"Trumpet logic"—"Trumpet obituary," &c. This was the explanation of his *good motives*. Instead of attemping to redress the wrongs which he had done toward injured parents, he comes out with a bold defiance to the Trumpet. To substantiate this charge not only against the deceased, but against the Trumpet, he had brought into court a young, ignorant boy—a runaway—at odds with his father. Now, (said Mr. Austin,) judge you, gentlemen of the jury, whether his motives in this course, were good and christian like, or whether he intended to make a public excitement for the benefit of his own obscure press. Whether it was not his sole, only and barbarous intention, to call out the Trumpet on one side, and array the Anti-Universalist upon the other, over the grave of the deceased, there to fight their unhallowed battles upon the body of the innocent departed.

Was it not his intention in the midst of such an unheard of combat, to coin the dead body of the deceased into money, wherewith to fill the gaping pockets of an infamous libeller? But it was said by the defendant, that he had a right to get his paper into notice in this manner! that he intended by this to do right, and it was lawful for him to attempt to establish himself in the public notice—thus inhumanity worshipping Mammon under the pretence of serving his God. These were his excellent motives! To how much respect and confidence were they entitled, according to his (the defendant's) own views? He stood aloof from the commonality of men, and said, "stand off, for I am holier than ye!" Mr. Austin continued, that he could not for a moment believe that he was countenanced by that respectable class of our christian community with whom he, perhaps, had associated, and who were deemed to be his friends. They could not, and would not believe, that *they alone* were entitled to a seat in the jury box, or to the stand as witnesses—his best friends could not approve of the course he had adopted; it would be a libel upon christian charity to believe that so respectable a class as that of the Universalists, were, even in the opinion of the most intimate friends of Mr. Bacheler, to be thus disfranchised from the rights and immunities of American citizens. In this instance he had exhibited what other years had also demonstrated, that there was "zeal beyond knowledge." Were these principles thus advocated, to be adopted, and each individual to be denounced for his religious opinions, then indeed would our constitution become a mere paper constition, unworthy the support of the sons of those men who had purchased it with their best blood.

In the first place, the defendant by this case, had seemed to have wished to gain a notoriety—he had purchased one in the course of this trial, unheard of in a christian land. In the second place, he had argued that there was no wanton or malicious intent in the publication. He had said that he did not even know the party whom he had attacked. But this excuse was not sufficient—that one did not know the party whom he had attacked, was no excuse for such attack. If one was to ride his horse, knowing him to be vicious, into a crowd, and an individual should be injured by him, it was no excuse in the rider to say to the party agrieved, "I had no malice against you sir—I did not even know you by name." Each individual ought to have a proper regard to every man's feelings; and when be had not, and injury occured, malice was implied until the contrary was proved. It might be sport for one to cast around him "firebrands, arrows, and death," but it resulted in the deep grief and pain of others, who were under the protection of the laws.

The defendant in the present case, had never attempted to deny this charge of habitual profanity on the part of the deceased; he was therefore guilty of the libel until he justified himself in the eye of the law. Instead of palliating his unfounded charge, he follows it up by the further charge, couched in a cutting and sarcastic manner, of being an Universalist at one time; of repenting of his profanity, and renouncing the sin of which he stood charged, in his last hours, thereby attempting to make the deceased confess the very crime of which he stood accused. Pursuing his object still further, he complains that the Trumpet had not published or replied to his piece against the deceas-

ed. Whether this was a christian course in the defendant, he would leave both Orthodox and Heterodox to decide; but he would ask of that jury what was the motive of the defendant in making the demand of a rival newspaper to reply to it?

The law of 1827 was the only new law relative to libel—that did not alter the nature of the libel. It did not make what previously was a libel any more or less a libel. It left it as it had been for centuries. It only said that when a libel was proved, the defendant was allowed to do something to exonerate himself, and that was no more nor less than this; to give evidence of the truth of his statement, and the correctness of his motives. If this was done, he was to be acquitted. If that which before the passage of that law was not as much a libel now, as then, clubs, swords and daggers would usurp the place of legislation. The law of libel was now the same it long had been. The only two points under the ancient law, and modern statute were, 1st. "Is the libel true, and 2d. was it published from good motives and justifiable ends?" or in other words, "was the deceased in the habitual use of profanity, and were the motives of the defendant in publishing this fact to the world, good and justifiable?" on this were the jury to decide. In closing this case he could not refrain from saying that there were many things painful in a retrospection of the source in which it originated, and in the course which it had taken. It was painful to think that the Editor of a relious paper had thought it his duty to strip off the grave clothes of a deceased individual, who had died when he had scarcely entered upon the summer of his existence; that the pursuit of another religious doctrine should render it necessary in the belief of the votary of a particular creed, to violate the sanctuary of the dead—that it was necessary for him in the pursuit of his mistaken duty to crucify the character of the departed and the feelings of the living, and to arrogate to himself that power of judging which belonged alone to the Omnipotent—to take to himself that vengeance which belonged not to humanity. In fine, to assume as his own prerogetive, a practice peculiarly and solely of Egyptian origin, that of trying and judging the characters of the dead, and perverting it by indulging his passion and not his judgement over the mouldering corpse of his victim newly torn from the grave—but painful as was the original offence and the way in which it had been defended, it was alone the province of the Jury to decide upon the guilt or innocence of the defendant.—The Jury must decide upon the facts, whether what the defendant had published was a libel; and whether in defence he had proved the charge to be true, and to be honestly made. The responsibility was upon them, and from it they must discharge themselves by their verdict as men and as christians; not of this sect or that, but as holding the faith of our political bible, which declares that all men and all sects are equal.

THE INTELLIGENCER.

—"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, APRIL 10.

INFLUENCE OF THE IMAGINATION.

The influence of the imagination on the nervous system is well known to medical men, and often produces results, which, among less informed people, pass for supernatural operations. Physiologists relate many cases wherein the imagination, operating on the nervous system, has sometimes effected otherwise unaccountable cures, and at others, produced fatal consequences.

"Sometime previous to 1784, two gentlemen, by the names of Mesner and Deslon, pretended to have discovered a universal remedy for all diseases, which consisted in being *magnetized* under peculiar forms and circumstances. They became so celebrated for this discovery, that in 1784, the French king appointed a committe of five, among whom was Dr Franklin, then American minister at Paris, to investigate the matter.

One, among many other experiments, was made at two females at Dr. Franklin's house. The women were separated.—Three of the committee remained with one of them in one chamber, and two with the other in an adjoining chamber. The first had a bandage over her eyes, and was then made to believe that Deslon came in and commenced magnetizing her, although he never entered the room. In three minutes she began to shiver; she felt in succession a pain in her arms and head; yet nothing had been done to her. The woman in the adjoining room took her seat by the door which was shut with her sight at liberty, and was made to believe that Delson would magnetize the door on the opposite side. She had scarcely been seated for a minute before she began to shiver; her breathing soon became hurried; she stretched her arms behind her back writhing them strongly; a tremor of the whole body came on; the chattering of her teeth was so loud as to be heard out of the room, and she bit her hand so as to leave the marks of her teeth in it. But Deslon was not near the door, nor was either of the women touched."

It is upon the same principles, no doubt, which could produce such effects on the women at Paris, that we are to account for those strange operations which are witnessed at camp meetings, and other places where the imagination is powerfully wrought upon, that are attributed to the Holy Spirit, and are said to result in a "change of heart." The mind of the person becomes highly excited under the well contrived and horrible descriptions of hell, endless misery, &c. and the imagination, roving over the hideous scenes, fills the mind with horrors beyond the strength of ordinary human firmnes to endure. In mental agonies unknown before, the patient sometimes swoons—as the body, under the influence of fatigue, or any other powerful excitement, will sometimes faint. In this situation, he or she is said to be in a *trance;* the Holy spirit is doing his work, revealing the mysteries of the future world to the individual,—a work which none may resist, from the influence of which none may dare attempt to relieve the patient. Violent excitements are never lasting. One extreme follows another. Soon the patient, under the influence of the powers of the body, which, when the system is deranged, are always employed by nature to restore it, recovers. He returns with revelations, delightful and horrible, from the invisible world. The reader knows very well that when the body, or any part of it, after it has been under the operation of excessive pain, enjoys a degree of ease amounting to absolute enjoyment—an enjoyment proportioned to the measure of pain from which it has recovered. A tooth, for instance, that has given you great pain, is suddenly extracted. Instantly, you exclaim, "I never was so free from pain before!" And this freedom from pain seems something more than a negative—it amounts to absolute animal pleasure. So with the person recovering from the influence of religious terror operating on the nervous system through a disordered imagination. He, being freed from his imaginary troubles, becomes happy in proportion to the misery he was in before. And having obtained this happiness, he is pronounced a new born child of God—an heir of grace. His sins are forgiven, for the load of misery no longer rests upon his soul; he is admitted to the favor of God, for he enjoys a happiness he never knew before. From this time he sets up for a saint. Those who have not gone through these agonies, and throes, and ecstacies—in other words, those whose nervous system has not been deranged by an excited imagination, are still children of the devil, unworthy the company, the confidence or the good offices of those supernaturally illuminated new born sons of grace and truth; and the latter appropriate to themselves all the sanctity and religious knowledge, &c. of the age—however ignorant of the bible or literature they may be. Accounts are published of their conversion, and not to call it the work of God is impious in the extreme. The whole is rationally accounted for on well known physical psinciples; and we do believe if some one of our medical friends would furnish us with an Essay upon the subject, he would greatly subserve the cause of truth and humanity.

THE TWO ADAMS.

Conformably to the request of our correspondent, "A. B." appended to his Letter last week, we publish below the comments of *Dr. Clarke,* on 1 Cor. xv. 47. "The first man is of the earth, earthy; the second man is the Lord from heaven."

From the authorities which Dr. C. produces it would seem most probable that the words "the Lord" are an interpolation; and that the true sense of the passage, is, that *the first man* (first Adam) *is of the earth, earthy; the second man* (second Adam) *is of heaven, heavenly.* Whether this justifies our correspondent's hypothesis, that the first Adam means the material substance, or "natural body," and that the second Adam is the spiritual essence, or "soul" which God breathed into the material body, the intelligent reader will judge for himself. To say the least, the hypothesis is not without some probabilities in its favor.

"*The second man is—from heaven*] *Heavenly, ouranios,* as several good MSS. and Versions read. The resurrection body shall be of a *heavenly* nature, and not subject to decay or death. What is formed of *earth,* must live after an *earthly manner!* must be *nourished* and supported by the earth: what is from *heaven,* is of a *spiritual* nature, and shall have no further connexion with, nor dependance upon earth. I conceive both of these clauses to relate to *man,* and to point out the difference between the *animal* body and the *spiritual* body: or between the bodies which we *now* have, and the bodies which we shall have in the resurrection. But can this be the meaning of the clause, *the second man is the Lord from heaven?* In the quotation, I have omitted *ho kurios,* the Lord, on the following authorities; first, MSS. BCD* EFG, and two others VERSIONS—*Coptic Æthioptic,* Armenian in the margin, *Vulgate,* and *Itala.* FATHERS—*Origen,* who quotes it once and omits it once; *Athanasius, Basil,* the two *Gregories, Nyssen* and *Nanzianzen; Isidore, Cyril, Tertullian, Cyprian, Hilary, Zeno, Ambrose, Augustin, Jerome, Ambrosiaster, Philaster, Leo, Pacianus, Sedulius, Bede,* and *others.* See these authorities more at large in *Welstein.* Some of the most eminent of modern critics leave out the word, and Tetullian says it was put in by the heretic Marcion. I do think that the word is not legitimate in this place. The verse is read by the MSS. Versions and Fathers, above referred to, thus: *The first man is of the earth, eathy; the second man is of heaven, heavenly; kurios* being *omitted,* and *ouranios* added. The *first man,* and the *second man,* of this verse, are the same as the *first Adam,* and the *second Adam,* of verse 45, and it is not clear that *Christ* is meant in either place."—*Clarke's Com. N. T. Vol. 11, p.p.* 301, 302.

ON CHEERFUL OBEDIENCE.

Rev. J. W. Ellingwood, of Bath, in a sermon lately published by him on the subject of honoring parents, says:

"That youth, who complies with his parents directions with a sullen temper, and merely from dread of punishment, does little indeed towards honoring his parents. He shows that he is sadly deficient in true filial affection and reverence. Children ought so to obey their parents, as shall evince that they are actuated by love; and to yield such obedience, should be their delight."

All this is very true. It is equally true that the children of God should obey their divine Father from love towards him—not from a dread of punishment. And yet there are many ministers, Mr. E, may be among the number, who are able to see that the dread of punishment in children produces an obedience that is neither praise-worthy in the child nor honorable to their parents, and yet labor in their preaching to make their hearers obey God from a dread they endeavor to excite in their minds of eternal punishment. If such a dread does not honor the earthly parent, does it not come infinitely short of honoring our heavenly Father? Why must that be considered true in *religion,* which is acknowledged to be useless and injurious in *practice?*

NEW MEETING-HOUSE.

The Universalists in Marlboro', Mass., have commenced erecting a new house of worship.

TALKING ABOUT RELIGION.

Will Mr. Drew *copy* our remarks on *Talking about Religion?* The article is short.
Christian Mirror of 2d inst.

Certainly we will, with great cheerfulness.

[From the Christian Mirror of March 12.]

Talking about Religion.—The same inspired volume, which tells us, that, out of the abundance of the heart, the mouth speaketh, also informs us, that with his mouth a man may show much love, while his heart goeth after his covetousness. It is a subject for regret and deep humiliation, that candidates for immortality, when they meet do not recur more readily to those topics, which are immediately connected with their spiritual and eternal well being, exhorting one another daily, lest any be hardened through the deceitfulness of sin. And yet there is a fluent, though heartless way of treating sacred subjects, practised by some, which is altogether unsatisfactory to the devout christian hearer, and more injurious to the impenitent than total silence. Hervey has some pithy remarks on this subject, which are worthy to be remembered. "We may talk," says he, "what we will about religion, it is nothing less than a divine temper. What is short of this is PRATING about religion, and that's all. I meet with many doctrinal christians, who are very dabs at chapter and verse, and yet very bond-slaves to earth and self. Spiritual christians—which are the only true ones—are almost as scarce as phœnixes."

Will Mr. Cummings copy *our* remarks on *Talking about religion?* They are *as* "short" as the above.

We liked the general drift of Mr. C.'s article very much, and are not sensible of having said aught against it. His request, however, is calculated to impress his readers with the idea that we had misrepresented him. All we ask, is, that he should let them see it, and if we *have* misrepresented his article, or if we have *not,* it is due both to them and us that they should be enabled to judge of the fact for themselves. The article may be found in this paper of March 27.

ILLINOIS LEGISLATURE.

In the House of Representatives of the State of Illinois, the following was offered, lately, by Mr. Jones, as an amendment to a bill before that body. The bill, we presume, savored of orthodoxy, and the amendment, no doubt, was proposed by way of retaliation to its obnoxious provisions, and with a view to defeat it.

"*Be it also enacted,* That if any person, on the Sabbath or first day of the week, shall attempt to disturb the peace or good order of any body of people gathered together for the purpose of worshipping Almighty God, by offering to sell pamphlets or books of any description whatever, or begging money, or any other thing for the support of Missionary Societies, Bible Societies, or Sunday Schools, he shall be fined in any sum not more than fifteen dollars."

Why is not the practice, common in too many places, of distributing tracts, of carrying round a box or hat to beg money, for missionary and other sectarian purposes, of sober and orderly people assembled in Church for the sole purpose of worshipping Almighty God with all their thoughts and affections—Why, we say, is not such a practice a disturbance of the "peace and good order" of the congregation? Mr. Jones must have thought it was, or he would not have proposed the amendment above named.

IN CHARACTER.

We find the following in *Zion's Advocate.* The latter circumstance mentioned in it, if true, furnishes a fine opportunity for the writer to gratify his *christian* propensity to slander. The design of the piece is manifest.

A missionary at Easton, M. D. writes in the Boston Recorder, "We have rented [for a place of worship] the principal ball-room, which is the only place of sufficient dimensions that we could obtain, we have it seated with benches, from an old billiard room—lighted with lamps from a masonic hall, and use the desk of a Universalist for a pulpit."

Were we disposed to retort upon the sage writer of the above, we could say that every thing in their place of worship was in perfect character with those around it,—save the desk which must have been polluted by being put in such a vile place and used for such an unworthy purpose.

IMPORTANT QUESTION SETTLED.

It becomes our painful duty to inform Mr. Balfour and the public, that all he has written to prove the non-personality of the devil is false, and must now go for nothing. We say "painful," because it is a subject of heart felt regret to us, as we think it must also be to every other friend of christian holiness and benevolence, to know to a certainty, that a being of so much wickedness exists and will continue to exist forever. The fact that Mr. B. is wrong, is no longer a matter of doubt. During the last, or present, revival in Bucksport, a gentleman of that town, himself a subject of the revival, has seen the devil with his own eyes;—so that there is no mistake about it. It is said that he had a very long tail. Further particulars we have not yet learned.

NEW SOCIETY.

A Society of Universalists has recently been formed in New Rowley, Mass. The following are the officers for the current year:—Moses Nelson, John Kimball and John Nichols, *Committee,* and Sylvanus Nelson, *Clerk.*

☞ After the article on our first page was written, we received the Boston Palladium, containing the following note.

CAUTION TO THE PUBLIC.

Mr. Editor,—Through the medium of the Palladium, I wish to say to the public, that the Report of my recent trial for an alleged Libel is incorrect, and that it is evidently partial, and designed to prejudice the public against me. A suspension of public opinion in relation to the subject is therefore requested, till I have time to publish a Review, both of the Trial and the Report itself. ORIGEN BACHELER.

The public, we suspect, will be slow to believe that a disinterested judicial Reporter, who pledges his character for the accuracy of his report, would not be as likely to furnish as correct and impartial an account of Bacheler's trial, as the most interested party in the case would be. Mr. B., we suppose, does not like to have the note of the Jury presented to the public. However, we insert the above "Caution," leaving the reader to make up his own opinions upon the subject.

☞ We are inclined to the opinion, that the writer of an article inserted in our last, from the *Utica Evangelical Magazine,* on the subject of Unitarianism, expressed the views of English Unitarians rather than those openly avowed by their American brethren.

ORIGINAL COMMUNICATIONS.

For the Christian Intelligencer.

LETTER—NO. IV.

ON THE SUBJECT OF MR. BALFOUR'S VIEWS.

DEAR SIR AND BROTHER,—

But Mr. B. chiefly relies upon the words of the apostle that follow those which we last considered, to prove that man will exist by a change from one material constitution to that of another. "Behold I shew you a mystery, we shall not all sleep, but we shall all be changed." Who is it that is to be changed? Mr. B. would say, "both living and dead"—but the apostle evidently refers only to the living. "We shall not all sleep, (or die,) but we shall all be changed." What *all* are to be changed? *we* answer, the *all* that do not sleep or die. They are to be changed, and the dead to be raised incorruptible, or immaterial, to fit them for that kingdom which he had just before told them, that flesh and blood, or material substance, could not inherit. To suppose that this change includes living and dead, is to suppose an impossibility. For the dead are changed by the law of dissolution, back to original and chaotic matter—and even were it possible to gather every particle and reorganize it, its identity with any living thing that ever before existed, could no more be preserved than its identity with the worms generated in the process of dissolution. The worms which are generated in the process of dissolution, are as much identified with the body from which they are generated, as Mr. B.'s resurrection body would be—and the only reason why these newly organized animals possess no identity with that matter from which they are organized, is because the same soul does not inhabit them—and if man were reorganized into man again, instead of into worms, he could possess no identity with the old man, unless one soul were common to both, (which Mr. B.'s system does not allow,) any more than he does with the worms which are organized from his body. Reorganization can never convey identity. Matter is constantly going through the process of organization and dissolution; and the matter which composes the human body, is subject to the same general law. That which composes my body this year, may enter into the composition of other animals next year; and in process of time into that of other men, but still I shall have no identity with other animals, or other men; and yet I shall have just as much as I should, were a whole new body, to be formed of mine in the resurrection. Mr. B.'s system, therefore, is physically impossible.

The process of natural dissolution begins with our existence and ends only when we return to dust—and that which is dissolved at ten years, and twenty, and thirty, is as much entitled to a resurrection as that which is dissolved after death, and man must rise in as many separate forms, as he has here possessed, with one common identity—which is of all absurdities the most absurd.

But still you will say, "with what body do they come?" We answer with Paul, that the dead *are* raised with a spiritual body, or an immaterial substance—for flesh and blood, or material substance, he says, cannot inherit the divine kingdom. But still you ask, what is a spiritual body or immaterial substance? To this we answer that you might as well ask a blind man what are colors; a deaf man what are sounds; a man devoid of smelling what are odors; or of taste, what is flavor? they could not tell you, because God has deprived them of sense and capacity fitted to receive and understand these things—and he has given us no sense fitted to form correct ideas of immateriality. We know that God exists, because we see his works—we know he is a spirit, because he has communicated to us this knowledge—we know that angels are spirits, because we are so taught by revelation; and because we can demonstrate it, if the truth of revelation be admitted. Because they inherit the kingdom of God, which a material substance cannot inhabit, therefore angels must be spiritual bodies, or immaterial substances. All material substances are governed by the general laws of matter, which can have no power over immaterial substance—as evidenced in the resurrection of Jesus Christ, and the communications of angels with men—the attraction of gravity which is common to material substances, possesses no power over them; neither did they possess that essential property of all matter, *impenetrability.* The idea for which matter stands, is attraction, impenetrability, &c. but to form an idea of immaterial substance (which at the best can be but a negative one) we must dispossess ourselves of the idea of attraction, impenetrability, &c. and as far as we can, form an idea of a substance into which none of these properties enter—and if we can do this, which is impossible without being endowed with a new sense, then we can form an idea of immateriality. The only correct idea which we can form of an immaterial substance, is its indissolubility and capacity—this is all the idea we can make immateriality stand for in our minds; but this is no reason that it does not embrace more in the minds of spiritual beings, or of God. A child finds a piece of gold, and the idea for which gold stands in his mind, is a heavy, shining, yellow substance—he hands it to a man, and the idea for which gold stands in his mind is a heavy shining yellow substance, capable of malleability, fusion, &c. To a child, or a savage, the word sun stands for the idea of a small shining substance, which comes up out of the water, or over the land, and lights the world as a lamp does a room; but to the philosopher, it stands for an idea as much more sublime as we can imagine. And although the word spiritual body may, in our minds, stand for the low idea we are able to attach to it, yet to the minds of superior beings, it may stand for an idea as much more sublime than it does to us, as the word *sun* does to the mind of a philosopher, above that for which it stands in the mind of a child, or a savage. We ourselves attach a more sublime idea to the word spirit, than the Hottentot or American savage; and the more we become acquainted with the spiritual world by revelation, the more sublime are our ideas upon this subject.—Yours &c. A. B.

[For the Christian Intelligencer.]

OUR SAVIOUR'S CHARACTER.

Is there a person, a *reasonable* person, who has read the history of the life, death and resurrection of Jesus Christ, as formed by the evangelists, and draws the conclusion he was an imposture? No; such a person is not to be found. It is not the reasonable and candid that declaim against the Son of God. But as it is not my particular intention, at this time, to defend our Saviour's character, against the cavils of the unreasonable; I will excuse myself further remarks on the subject.

It is our happiness to believe his own testimony of himself, that "the spirit of the Lord was upon him;" that he was anointed to preach the gospel to the poor; that he was sent to heal the broken hearted; "to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord." His history eminently declares him to be the minister of all this good to the children of men. It should be recorded to his immortal praise, he never wearied or showed the least impatience in the discharge of the duties of his high commission. He labored incessantly till he had finished his work below, then, in acquiescence to his Father's will, calmly submitted to the agonies of death.

At the age of thirty he enters upon his ministry, and lays the foundation of his kingdom by pronouncing his moral code; termed his *Sermon on the Mount.* He now commences his active labors of love.—"Come unto me," he says, "all ye that labor and are heavy laden, and I will give you rest." "Him that cometh unto me I will in no wise cast out." The poor he blessed; the hungry he fed; the lame he healed; to the blind he gave sight; and to the deaf, hearing. He was emphatically the "good Physician;" he had pity on the sick and infirm, and healed them all. "He wept with those that wept." It is recorded, at the grave of his friend Lazarus, "Jesus wept." But when he met the poor, weeping widow, following her only son to the grave, he compassionately told her, "weep not;" and then he raised the young man to life, and restored him to his mother. How kind and affectionate!

Such humility of heart, such divinity of temper, such holiness of life, such resignedness of soul to the pleasure of heaven, was never before exhibited to the world, as in the character of Jesus. He was truly—

"Lowly in heart, by all his friends,
A friend and servant found;
He wash'd their feet, he wip'd their tears,
And heal'd each bleeding wound.

'Midst keen reproach, and cruel scorn,
Patient and meek he stood;—
His foes, ungrateful, sought his life;
He labor'd for their good.

In the last hour of deep distress,
Before his Father's throne,
With soul resign'd, he bow'd and said,
'Thy will, not mine, be done!'"

His manner of giving instruction is, at once, the most simple and engaging. How beautifully does he teach the love and compassion of our Father in heaven, in the parables of the lost sheep and prodigal son. "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." His manner too of giving reproof is the most mild, and yet energetic. With what powerful effect does he carry conviction into the minds of the accusers of the adulterous women. "He that is without sin among you, let him first cast a stone at her."

His valedictory address to his disciples on the evening before his crucifixion is melting and tender in the extreme. "Let not your hearts be troubled. Yea, believe in God, believe also in me. In my Father's house there are many mansions; if it were not so, I would have told you. I go to prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. Greater love hath no man than this, that he lay down his life for his friend: ye are my friends, if ye do whatever I command you. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory."

Kind reader, cast your eye towards Calvary, and behold, as saw the prophet in prophetic vision, "him brought as a Lamb to the slaughter,—wounded for our transgressions,—bruised for our iniquities." See him praying for his murderous enemies—committing his weeping mother to the care of his beloved friend—granting pardon to the dying penitent, and then exclaiming, "It is finished! Father, into thy hands, I command my spirit." I say, kind reader, view him in all this travail of his soul, and you will not hesitate to determine he was emphatically a SAVIOUR and a REDEEMER. "The *Lamb* of God that that taketh away the sin of the world." Let him then be hailed by every intelligence, "Worthy is the Lamb that was slain to receive honour and glory and blessing."

[We are sorry to see so much feeling as our correspondent manifests below. If Br. Whittemore has not done justice to Br. Hudson's book—a fact of which we have no means of judging—we are willing that those feeling themselves aggrieved should have an opportunity of being heard upon the subject. But the duty among brethren, on all sides, of studying carefully those things that make for peace and serve to promote union and brotherly love, is an obvious and an important one.]

[For the Christian Intelligencer.]

HUDSON'S REPLY.

Mr. EDITOR,—I am not a little surprised at the manner in which the editor of the "Trumpet and Universalist Magazine" has noticed *Mr Hudson's Reply* to *Mr. Balfour.* In his paper for February 28, after announcing the work, he proceeds to collect and carry before his readers all the expressions in the book which he considers harsh and exceptionable, without giving us to understand that it possesses any merits. Surely, the book must be miserable indeed not to present any excellencies for the commendation of the reviewer. But such has been the fate of Mr. H.'s from the pen of the Trumpet reviewer. And how did it happen, while the reviewer was portraying the hard and uncharitable expressions of Mr H. that he did not think of his antagonist, who had given the provocation? Has Mr. H. used language more severe and unfriendly, than to accuse his antagonist of *blasphemies, wilful misrepresentation*, and writing under an *old grudge*? If he has surpassed this, it has escaped my notice in reading his book. But, in the mind of the reviewer, these expressions might have been considered as indications of Mr. B.'s "*sweetness of disposition!*" It appears that the reviewer has long known the goodness and sweetness of Mr. B.'s disposition; and this might have been the reason why the above expressions, and much more to the same effect in Mr. B.'s Essays, were not considered exceptionable. It is unfortunate for Mr. H. that he had not been previously ingratiated to the reviewer. In that case, all his hard expressions would probably have been considered as effusions of a "sweetness of disposition."

But, as weak and despicable as Mr. H.'s book appears to the reviewer, he informs us in his paper, (March 28th,) that Mr. B. has formed a resolution to answer it. Not, however because it is worthy of a reply, it consisting of mere "*declamation;*" but because he has *new matter* to bring before the public in favour of his theory Really this is a handsome apology for answering a piece of "declamation." And can the reviewer really persuade himself that Mr. H.'s book is so weak that Mr. B. can *blow it over* with a breath? With those whose *stakes are down*, this may be the case. But with the enlightened and candid, he may find himself mistaken. Such will consider Mr. B.'s task more than to answer declamation. He has to answer a man who, for his acute logical powers, will not suffer in comparison with Mr. B. or most theologians of our country. To say nothing of the merits of the respective sides of the subject in debate, Mr. B. will deserve great praise for his ingenuity, if he can sustain an equal combat.

But I wish not to have the public mind prejudiced for or against either party in the controversy. If reviewed, let the *faults* and *merits* of *both* be exibited, and not attribute to one the malice of a fiend, and to the other the "sweetness" of an angel. Let every one read on both sides, and judge impartially. FAIR PLAY.

[For the Christian Intelligencer.]

BRIEF NOTES.—NO. 4.

TEXT. *And Cain said unto the Lord, my punishment is greater than I can bear.* Gen. iv. 13.

What crime can we think of, more aggravated than the murder of a brother: especially a righteous brother? Wherefore did Can slay Abel; because his own works were evil and his brother's righteous: this is the testimony of John.

1. Let us reflect upon Cain's evil conduct.

2. Let us consider his punishment.

1. What a base spirit was Cain possessed of, to kill his brother: one younger than himself: one better than himself. Abel offered a more acceptable sacrifice to God than Cain. God testified of his gift, that he did right. God was as ready to accept of Cain as Abel, when he did well. Cain says to his Maker, am I my brother's keeper? He bereaved and pierced his parent's hearts. His sin was great. Hence—

2. God visited upon him a great punishment. God would not have Cain slain. No, he should live and become a vagabond in the earth. This was a punishment greater than he could bear. God said nothing about Cain's existing in another world, therefore, nothing about his punishment extending to that state. S.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, APRIL 10, 1829.

CONGRESSIONAL REPRESENTATIVE ELECTION—*Kennebec District.* On Monday last the electors in this Congressional District gave in their votes for Representative to take the place of Mr. SPRAGUE, transferred to the U. S. Senate. The following, as far as we have heard, is the state of the polls.

Towns.	Evans.	Williams.	Robin'n.	Boutelle.	Scat.
Gardiner,	380	0	63	0	2
Augusta,	4	570	14	0	13
Hallowell,	140	92	12	14	32
Belgrade,	2	146	3	0	0
Winthrop,	59	111	4	0	0
Monmouth,	105	0	90	0	2
Sidney,	32	81	4	8	2
Vassalboro',	14	65	1	0	61
Windsor,	77	75	0	0	1
Readfield,	51	21	9	0	0
Pittston,	70	7	0	0	0
Palermo,	3	53	26	0	3
Freedom,	10	20	30	0	0
Waterville,	19	6	30	81	93
China,	37	92	63	0	0
Albion,	20	102	0	0	0
Mt. Vernon,	83	12	5	0	0
Unity,	1	54	0	0	10
New-Sharon,	52	55	35	0	0
Vienna,	25	15	0	0	0
Chesterville,	11	38	0	0	31
Winslow,	5	21	0	22	70
Fayette,	60	30	8	0	0
Farmington,	9	63	89	0	16
Leeds,	102	54	0	0	0
Wayne,	20	14	2	0	0
Rome,	0	56	0	0	0
Clinton,	38	0	7	12	47
	1429	1853	495	137	383

"Let every man attend to his own business, and the nation will take care of itself," is an old but correct maxim. Should some of our village politicians, whose souls burn with patriotism within them for the interests of the dear people, and who spend their time in planning things of state, attend more to their private business, they would prove themselves the purer patriots and would do more towards promoting the public good. The best way to provide for the good of the whole is, for every one to provide well for himself.

Gen. Jackson has pardoned William Huston, a soldier in the 6th Regiment of Infantry, found guilty of desertion and sentenced to be shot. The President, on his Order, says, were it in time of war he should not interpose the pardoning power; but it being a state of profound peace, he thinks there is nothing which requires the punishment of death.

Gen. Chandler has entered upon the duties of his office as Collector of the Port of Portland. He has advertised his farm in Monmouth for sale.

Democracy is where the people do their legislation themselves, in their primary assemblies. Our town meetings are democratic. Republicanism is when legislation is done by Representatives elected by the people.—Our Legislatures are republican. Federalism is when different sovereignties are united in representations from each of those sovereignties. Our Congress is federal.—These are the philosophical definitions of those terms. Words, however, are often used in both a philosophical and a popular sense. The popular sense is often fairly different from the philosophical. In popular language, there is heat in fire; in philosophical, there is not.

Amos Kendall, late Editor of the Kentucky Argus, now Fourth Auditor in the Treasury Department at Washington, has discontinued news-papers heretofore sent to that office, amounting to $120 per year. Among the number discontinued were the National Intelligencer, N. Y. Morning Courier, &c. The reason he assigns for discontinuing them is that he does not feel at liberty to charge the government with subscriptions to Newspapers that are not useful to him in the discharge of his official duties.

The ice in the river at this place was strong enough last week to bear a house that was removed here from Wiscasset. If it had not been a *light* House, however, it is presumed it could not have crossed the river in safety. It was brought, we understand, by a single horse.

The Election of Governor, Lt. Gov. and Senatorstook placein Massachusetts on Monday last. No doubt Gov. Lincoln and Lt. Gov. Winthrop were re-elected.

At Augusta the ice in the Kennebec broke up Tuesday last. It was hourly expected to brake up here when our paper went to press—Wednesday afternoon.

The Boston Bulletin has published the following hit on one of the members of the late General Court.

Mr. Speaker, sir, I insist, sir, that every body, sir is never always right no how, sir—and that catching herring sir, in the town of Pembroke sir, is an honest occupation sir, and protected by law sir. I agree sir, that pickerel sir, is another thing sir, are not on the same *footing* as herring sir, though some call herring alewives sir. I can explain this difference sir—herring in going to ponds sir, are herring sir; but having spawned sir, and returning to the "vasty deep" sir, they are shotten sir, which means they are sick sir and therefore called *ailwives*, sir, wherefore this bill sir, should not pass sir; for it is against the constitution sir—which I can prove by Pike's Arithmetic sir—and now sir, as I have proved all about it sir, which is very apparent sir; I beg leave sir, to—to—sit down, sir, as I am fatigued sir.

National Debt.—The national debt of the sixteen kingdoms and the forty principal cities of Europe amounts to seven hundred and forty-four millions sterling, while that of England alone amounts to seven hundred and seventy-seven.

Old Feathers better than new. If the feathers of old beds have become dirty, matted, or have lost their elasticity, by age or use, they should be emptied into a hogshead and washed in warm soap suds, agited by means of a rake or garden hoe, and afterwards drenched in clean water.—They are then to be pressed dry by the hand, and put upon the floor of an empty well lighted room, and now and then whipped and stirred up; and when thoroughly dry put again into ticks. They will be found after this *better than new feathers*, because deprived of the oil which abounds in the latter.—*American Farmer.*

The following receipt for an Indian pudding, to be *baked*, is from the Village Record:

Scald two quarts of skim milk, stir in it one pint of Indian meal, or enough to make very thin mush, add a little salt, a tea cup full of molasses, a great spoonful of ginger, or a little of any other spice you like. Put it in a tin or earthern pan, and bake it in the oven three hours. It eats well without but better with a lump of butter, and is a luxury superior to rice or custard.

A Prompt Reply. An Arabian Philosopher was once at the court of a certain king who was as much distinguished for his injustice as his despotism. The king, agreeably to his character, was desirous of irritating the sage by some of his insults. To this end he positively affirmed, that in the infernal regions was *a mill for the purpose of grinding the heads of the learned*—and then demanded of the venerable philosopher if it were not so. He, in his turn, replied with a firmness and dignity worthy of the highest eulogium: "Yes! but it is the blood of tyrants which makes the mill turn."

Typographical Errors. The errors made by compositors are sometimes very entertaining. For instance, the *New Times* once contained an account of a fashionable party, at which one of the most extinguished persons was "the Duke of *Pork!*" Another paper lately furnished its reader with a long report of proceedings in the "Court of Common *Fleas!*" and the *Morning Chronicle* of last Tuesday contained an account of an "attrocious *bobbery!*"

Old Nick calumniated.—A few weeks ago I was seated in a stage coach with a clergyman, a lawyer, and a respectable looking elderly person. The lawyer wishing to quiz the clergyman, began to descant pretty freely on the admission of such unqualified persons into the church. "As proof," says he, "what pretty parsons we have, I once heard one read, instead of "And Aaron made an *atonement* for the *sins* of the people,' 'And Aaron made an *ointment* for the *shins* of the people." "Incredible," exclaimed the clergyman.—"Oh!" replied the lawyer, "I dare say this gentleman will be able to inform us something similar." "That I can," says the old gentleman, while the face of the lawyer brightened in triumph, "for I was once present in a country church, where the clergyman, instead of reading 'The devil was a *liar*,' actually read 'The devil was a *lawyer* from the beginning."

Cotton Cordage. It is an old and true saying, that Necessity is the mother of Invention. The Southern growers, in order to profit every way, by the use of their own products, having began to use *Cotton* for bale ropes, leading lines, traces, &c. and several rope makers are now employed in making cordage of the different sizes, for the Southern planters. It is said that during the ensuing year, at least 400 tons of rope will be required, and ultimately the use of hemp for the Southern states will be entirely unknown. This, it will readily be imagined, has grown out of the late tariff. Whether good or evil will result from this, and other changes, in our commercial operations, can be determined by those who are conversant with the subject. *N. Y. Gaz.*

African Explorers. The report of the death of the enterprising and indefatigable Major Laing appears to be confirmed,—his Arab servant relates that he was treacherously murdered by an Arab chief named Barboosha, on his way from Timbuctoo to town of Arevan while sleeping, and robbed of his property. Major Laing had been in Timbuctoo two months. There is some hope of obtaining his papers, which are now in the interior of Africa, and for which a handsome reward will no doubt be offered to the Arabs who travel into that country.

The following is a letter written by General Dorrego, the Ex-Governor of Buenos Ayres, to his wife, previous to his execution.—*Balt. Gaz.*

My Beloved Angelita.—It has been just intimated to me that within an hour I must die;—I am igno ant for what cause, but Divine Providence, in whom I confide in this critical moment, has so determined.

I pardon all my enemies: and beseech my friends not to take any step to avenge me.

My life, educate those amiable children; be happy, which you have not been able to be in the company of the unfortunate

MANUEL DORREGO.

Extraordinary Cabbage. A journeyman tailor was brought before a magistrate, the other day, for cabbaging a half made coat, and striking his emplyer. *Catskill Recorder.*

MARRIED,

In Waterville, Mr. Daniel Conner, of Farmington, to Miss Mary Ann Pressey, of Waterville.

In Winslow, by Rev. Mr. May, Mr. William Freeman to Miss Susan Garland.

DIED,

In Sangerville, Mrs. Celia Record, daughter of Capt. O. Record, aged 21.

In Boston, after an illness of three days, JOHN GORHAM, M. D. a distinguished physician, and late Professor of Chemistry, in Harvard University.

In Albany, N. Y. Hon. JOHN TAYLOR, formerly Lieutenant Governor of that state. He was "full of years, riches and honor," and was taken from this world after a few day's illness, having enjoyed a long life of almost uninterrupted health. Had he lived till the 4th of July next, his years would have numbered four score and seven.

STATE OF MAINE.

In the year of our Lord one thousand eight hundred and twenty-nine.

AN ACT to incorporate the Maine Manufacturing Company for the encouragement and improvement of machinery and coloring and dressing cloth.

Section 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That Samuel Jewett, Lewis Stacy, Oliver Wyman, John O. Craig, Daniel Ormsby, Milton Philbrook, and Thomas Jones, with their associates and successors, be and hereby are created a body politic and corporate, by the name of the Maine Manufacturing Company for the encouragement and improvement of Machinery and coloring and dressing cloth; with power by that name to prosecute and defend suits at law; to have a common seal; to purchase, take and hold real and personal estate, to an amount not exceeding ten thousand dollars; to choose such officers as may be necessary for the convenient management of their concerns; to make any by-laws for the government of said company, not repugnant to the laws of this State; and with all the powers and privileges incident to other similar corporate bodies; and subject to all the provisions prescribed by the several acts defining the general powers and duties of manufacturing corporations.

Section 2. *Be it further enacted,* That the first meeting of said company may be called by any three of the persons herein named, by giving public notice of the time and place of such meeting in such manner as they may think proper.

Section 3. *Be it further enacted,* That, at all meetings of the said company, each member shall be entitled to one vote for each share owned by him; Provided however, That no member shall be entitled to more than ten votes, and absent members may vote by proxy duly authorized in writing.

Section 4. *Be it further enacted,* That the powers and privileges granted by this Act may be enlarged, restrained or annulled by the Legislature at pleasure.

In the House of Representatives, Feb 20, 1829.
This Bill having had three several readings, passed to be enacted.

GEORGE EVANS, *Speaker.*

In Senate, Feb. 1829.
This Bill having had two several readings, passed to be enacted.

NATHAN CUTLER, *President.*

Feb. 21, 1829, Approved.

ENOCH LINCOLN.

STATE OF MAINE.

Secretary of State's Office.
PORTLAND, MARCH 19, 1829.

I hereby certify that the foregoing is a true copy of the original deposited in this office,

Attest: EDWARD RUSSELL,
Secretary of State.

NOTICE.

AGREEABLY to the second section of the aforesaid Act, the subscribers three of the persons named therein, hereby notify and apppoint Wednesday the thirteenth day of May next, at ten of the clock forenoon, and Thomas Nickerson's Inn, in Augusta, in the County of Kennebec, for the *time* and *place* of the first meeting of the Corporation established by said Act.

SAMUEL JEWETT,
JOHN O. CRAIG,
LEWIS STACY.

ADMINISTRATOR'S SALE.

TO be sold at Public Auction by order of Hon. H. W. Fuller, Judge of Probate for the County of Kennebec, on Monday the fourth day of May next at ten o'clock in the forenoon, at the dwelling house occupied by the widow of Eliphalet Pray, deceased, in Gardiner, so much of the real estate whereof Eliphalet Pray late of said Gardiner, died, seized, as will be sufficient to raise the sum of four hundred and sixty-two dollars and thirty-two cents, for payment of the just debts of said deceased, and incidental charges.—The estate consists of Lots Nos. 61 and 62 on a plan of the Cobbosse Conte tract made by Soloman Adams, Esq.—Also about 20 acres being part of Lot No. 47 on same plan—Also Lot No. 41 on same plan containing about 57 aces—all of said lots being on the North side of Cobbosse stream—and all subject to mortgages thereon—Terms made known at the time and place of sale.

WILLIAM ELWELL, *Administrator.*
Gardiner, April 3, 1829.

PRINTING

Of all kinds executed with neatness at this Office.

SABBATH SCHOOL PSALMODY.

JUST received and for sale by P. Sheldon, *Sabbath School Psalmody.* By E. Barrett. Recommended by Rev. Messrs. J. M. Whiton, Ebenezer Colman, John H. Church, N. W. Williams, Wm. Jenks, John Codman, Warren Fay, Howard Malcom and Artemas Bullard, Secretary of the Massachusetts S. S. Union.

Gardiner, April 10.

LIST OF LETTERS

Remaining in the Post office, at Gardiner, Maine, March 31, 1829.

Messrs. Abbott, & Co.
Patience B. Atkins, [*Hallowell.*
Aaron Bran,
Thomas Burnham,
Davis Blanchard,
Isabel Coombs,
Benjamin F. Colley,
James Capen,
Stephen Crosby,
Elisha Crowell,
Sullivan Erskin,
David Flagg, Jun. 2,
J. P. Flagg,
Lemuel Fletcher,
Eben. W. Fairbanks,
Ira Gray,
Micah Gammon,
George Garland,
Mary Genkins,
Ephraim Hunt, Jr., 2.
Eucled Houghton,
Charles Hanscom,
Jane Hanscom,
Solomon Hanscom,
Henry Hildreth,
Michael Hildreth,
Thomas Houghton,
Mark Johnson,
Henry Kimball,
Ebenezer Kelly,
Lydia Loring,
Daniel Merrill,
Nathaniel Motley,
David C. Poole,
Calvin Pierce,
Samuel Philbrick,
Joseph Robinson,
Benjamin Robinson,
George Robinson,
Elizabeth Stephen,
James Stuart,
Parker Sheldon,
Betsy Towle,
James Thornton,
Abraham Talbert,
George W. Tibbetts, [*Litchfield.*
Aaron A. Wing, 2.
Wing & Turner,
Ezekiel Waterhouse,
Abram Waterhouse,
Joseph Woberton,
Calvin Wing.

SETH GAY, *P. M.*

April 1, 1829.

"NATIONAL" SCHOOL BOOKS.

THE attention of School Committees and Instructors is invited to the following valuable works:—

The NATIONAL READER, by Rev. J. Pierpont, intended to hold that place in the Schools of the United States, which Scott's Lessons and Murray's Reader hold in Great Britain.

INTRODUCTION to the National Reader, (just published) by the same author; designed for the third or middle class, and to hold the rank of Murray's Introduction.

The NATIONAL SPELLING BOOK, by B. D. Emerson. ☞ Introduced into all the Boston public Schools.

INTRODUCTION to the National Spelling Book; designed for the use of primary Schools, by B. D. Emerson.

::::::ALSO::::::

The AMERICAN FIRST CLASS BOOK, by Rev. J. Pierpont.

SMITH'S PRACTICAL AND MENTAL ARITHMETIC, new edition.

MORSE'S IMPROVED GEOGRAPHY & ATLAS, with outline Maps.

WHELPLEY'S COMPEND, with Questions.

Published by Richardson & Lord, Boston, and for sale by P. Sheldon, Gardiner.

☞ In the press and will shortly be published, ELEMENTS OF GEOMETRY, with Practical Applications for the use of Schools, by T. Walker, of the Round Hill School, Northampton.

A new LATIN READER, with an Interlined Translation, by S. C. Walker, of Philadelphia. 6w.

March 27, 1829.

TAILORING BUSINESS.

JAMES ELWELL has formed a Copartnership with ROBERT WILLIAMSON, who has been employed for some time past, as a *Cutter*, in one of the first establishments in Boston; and they will carry on the above business, in the second story of the Brick building lately erected by J. Elwell, in this village, under the firm of

ELWELL & WILLIAMSON.

They feel confident that they shall execute their work in a style not inferior to any in the State; and hope by strict attention to business to share a portion of public patronage.

JAMES ELWELL,
ROBERT WILLIAMSON.

Gardiner, Jan. 13, 1829.

N. B. UNIFORMS of any description made at short notice and in the latest and most fashionable style.

Also—CUTTING of every description executed at short notice. 3m

TAKE NOTICE.

WHEREAS, Robert Johnson, colored person, aged 19 years and 9 months, an apprentice duly bound out to the Subscriber by the Overseers of the Poor of the town of Pittston, has left his house and service, and refuses to remain and comply with the conditions of the indentures;—All persons are hereby forbid to harbor, receive or employ the said apprentice; and are hereby notified that any person enticing or encouraging the said apprentice to elope from the service of the subscriber, will be prosecuted agreeably to the provisions of law.

JOHN HILLS.

Richmond, March 14, 1829.

HUDSON vs BALFOUR.

THE Subscriber has received a supply of Mr. *Hudson's Reply* to Mr. Balfour,—price, in boards 50 cts. bound, 62 1-2, which he will dispose of to purchasers by order or otherwise. The work is an able vindication of the *immortality of the soul* and *a future, limited retribution*, and ought to be read by christians generally, especially Universalists. The nature and circumstances of this publication are such, that interested persons may give different representations of its merits; but the surest test is for every one to read and judge for himself.

Orders by mail or otherwise, directed to the subscriber, in Saco, (Me.) shall receive punctual attention, JACOB WOOD.

Saco, March 6, 1329.

A LETTER TO DR. BEECHER.

FOR sale at the Gardiner Bookstore, "*A Letter to the Rev. Dr. Beecher*, Boston; By WALTER BALFOUR." In reply to a Lecture preached in the Vestry of the Hanover street Church, by Dr. B. on the parable of the rich man and Lazarus. 36 pages. Price 10 cts.

POETRY.

[From the Journal of the Times.]

SPRING.

O linger not, thou bright and sunny Spring,—
Fair nature's child! companion of glad hours!
But o'er the earth thy gorgeous mantle fling,
And hasten onward with thy buds and flowers.

For now the northern storm howls drearily—
The winds are angry, turbulent and loud—
Sadness and gloom pervade the solemn sky,
And all things wear Decay's pale, fearful shroud.

Come, mild Deliverer!—with thy magic spells
Release th' imprisoned fount and sheeted stream;—
Forests and mountains, wasted groves and dells,
From the strong arm of wintry death redeem.

Let thy sweet form be seen—thy thrilling voice
Peal gently on the ear from bough and brake;
Bid nature in her loveliness rejoice,
And all her slumbering energies awake! A. O. B.

A MOTHER'S LOVE.

Hast thou sounded the depths of yonder sea,
And counted the sands that under it be?
Hast thou measured the height of heaven above?
Then mayst thou mete out a mother's love.

Hast thou talked with the blessed of leading on
To the throne of God some wandering son!
Hast thou witnessed the angel's bright employ?
Then mayst thou speak of a mother's joy.

Evening and morn hast thou watched the bee
Go forth on her errands of industry?
The bee for herself hath gather'd and toil'd,
But the mother's cares are all for her child.

Hast thou gone with the traveller thought afar,
From pole to pole, and from star to star?
Thou hast; but on ocean, earth or sea,
The heart of a mother has gone with thee.

There is not a grand inspiring thought,
There is not a truth by wisdom taught,
There is not a feeling, pure and high,
That may not be read in a mother's eye.

And ever, since earth began, that look
Has been to the wise an open book,
To win them back from the loss they prize,
To the holier love that edifies.

There are teachings on earth, and sky, and air,
The heavens the glory of God declare;
But louder than voice beneath, above,
He is heard to speak a mother's love.

MISCELLANY.

The following well merited strictures on a certain set of newspapers, which, aiming to please every body--like some new comers hereabouts—are neither one thing nor another, are from the *Salem Courier*, a valuable and truly independent paper in that ancient town. By the way, we fear the *Courier* is not so extensively known, or so generally patronised, as it should be. True we do not know but it has a large list of subscribers; but if we mistake not we have seen some contrary intimations in its columns. If not large, it cannot be for want of talents, indusdustry or independence in its editor; it is, more likely, for the very reason that he is too independent to please the dons and deacons whose influence though opposed by that print is too generally felt in most every neighborhood. There is much truth in his remark, that most persons will drop a paper because it *opposes*, sooner than they will take up a paper because it *supports*, their own particular views. Were the disposition to sustain what is liked as general and as efficient as the determination to put down what is disliked, many of the really best papers published would have better justice done them, than they now have.

A milk-and-water editor--a man who, for the sake of patronage, make his paper neither one thing nor another, and therefore of little worth—like certain preachers who preach to suit their customers—is a creature to be despised rather than patronized. But the climax of impudence, is, when such persons scold at other editors because they take open sides in politics or religion and hang their banner on the outer wall--calling them partizans, sectarians, &c. Let every man, we say, have some home, where he may be found; and not run all over the country making his home, and reposing his treacherous confidence in every family he can be admitted into.

Couses why some of our newspapers are "neither one thing nor the other."—It is not unfrequently that we hear it said with reference to some of the newspapers of the present day, that they "*are neither one thing nor the other*," that is, they neither avow nor support any particular sentiments, but go on in a zig zag path, trying to please every body, like as the old country roads were formerly laid out, not to go straight forward to any point, but to pass DEACON SUCHANONE's door and 'SQUIRE THINGUMBOB's house. It is our purpose to look into the reasons who so many of the prints at the present day "are neither one thing nor the other." The great cause why many of our newspapers are wanting in a dignified and manly course, arises from the fact that their support is derived from persons of diversified views and opinions, that their supscription lists are made up of heterogeneous materials; and that when any print does come out and avow certain sentiments, without regard to the opinions of DEACON SUCHANONE, or 'SQUIRE THINGUMBOB, the support of the Deacon and the 'Squire and their friends and adherents is withdrawn, and the persons who are the friends of the manly and independent manner in which the print is conducted, manifest their approbation only in *good wishes*. We have said that those persons who make up the subscription lists of newspapers are actuated by different motives and indulge in different views. Such being the case, the desire which some editors evince to please every body, tends to make their paper "neither one thing nor the other," an animal of the *hybrid species*. If those editors would adopt the only way there is of pleasing *all* their subscribers, that is to find out the views and notions of *each* subscriber, and to divide the whole number of words in his paper by the amount of the different views *all* his supporters entertain, and to assign the quotient of this division as the space which the views of each are entitled to fill, the neither "one thing nor the other papers" would contain an almost infinite quantity of opposite sentiments, like stock at a cattle show, confined in little pens. The above plan would at first be difficult, but on practice it would become easy; each person would have equal rights, and the "*neither one thing nor the other papers*," instead of pleasing *no* one, would be in a fair way to please *every* one. Another reason why so many papers are "neither one thing nor the other" is because almost all those publications which have avowed and strenuously maintained particular sentiments, lose the support of the *enemies*, without the additional aid of the *friends* of those particular sentiments. It is an unpleasant fact that most persons will drop a paper because it opposes, sooner than they will take up a paper because it supports, their own peculiar views. Such being the case, most editors with the laudable design of *getting bread*, will essay to please every body; that they often fail of doing, and have to rest with the consolation of never *much* offending any body: so papers become "*neither one thing nor the other*."

The only method to enable editors to pursue a manly course is for all those who entertain similar views to support them; that is, if an editor comes out and openly avows his belief that the moon is a steamboat, all persons who believe so too should take his paper, for those who hold it to be cheese will withdraw their patronage, and he will be obliged from the groanings of an empty pocket to give up his views, and sink back into the "neither one thing nor the other" ranks. These remarks are offered with the hope that all the "neither one thing nor the other" papers will be divided into an almost infinite number of little receptacles for the different opinions of all their subscribers, and thus show what manner of spirit they are of, or that all those papers who in despite of obstacles independently avow their views, may be generously supported.

A friend says the following Apologue, handed us in an obscure Virginia print, is too good to be lost, and wishes us to take it into our friendly columns and give it a better dress than it comes to us in. We agree with him as to the correctness of the moral sentiment advanced in the sequel, and comply with his request cheerfully.

THE SHELL.

AN HISTORICAL APOLOGUE.

"The world was made for man," said he.

"I will tell you an apologue," answered the teacher.

1. In a beautiful bay of the celebrated island Atlantis, a large shell of the most delicate white, and the most round form, the relic from some previous world, lay on the smooth and elastic sand. It was left for a long period undisturbed and unaltered: sometimes kissed by the extreme bubbles of the billow, and often trembling so melodiously in the wind, as to have furnished to the early Gods the first hint of a musical instrument, and to have been the prototype of the sounding conchs which accompanied with their deep notes the feasts on Olympus, and the Indian triumphs of Bacchus.

2. The moist dust gradually accumulated within it, and the germ of a sea weed fell upon the soil, and grew until a fair and flourishing plant, with long dark leaves, overhung the white edge of the thin and moonlike vase. For many months the ocean herb retained its quiet existence, imbibed the night dew of the Heavens, rejoiced in the fresh breezes from the sea, and lived in tranquil safety through every change of shower and sunshine. At length a storm arose which rolled the waters upon the shore. The shell was overwhelmed, the plant washed out of it, and the light vessel swept into a cleft of the rocks.

3. After some days of calm and warmth, a bird dropped into it a seed, which sprouted, and became an orange-tree. Its leaves were so thick and green, that they would have supplied a graceful chaplet to a woodnymph, and she might have delighted to place in her bosom the pearly and fragrant blossoms which hung amid the tuft of verdure. The seasons with their varieties, and the starry influences of gentle nights, nurtured the shrub, and the pure flowers were changed into gorgeous fruits, which gleamed through the foliage like the glimpses of a gilded statue in some deserted temple through the robes and coronals of creepers which have overgrown it.—The orange-tree had gladdened many spring times with its sweetness and its splendor, when it faded and died; and the birds of the air piped a lamentation over the shrub, amid the living beauty of which they had so often nestled.

4. In after years, when nothing remained of the orange but a slight dreamy odour around the Shell, and the last light grains of the dust wherein it grew had been borne away by the eddying breezes, a butterfly, as red and glittering as the Planet Mars, came on its crimson wings to the dim and spiral cell. It fluttered round the ivory entrance, poised itself upon it for a moment, and waved its silken sails. Then, after darting and circling, like a winged mote of the sunbeam, through the deep woods and over the sea, it returned to perish. While it sank into its quiet and beautiful retreat, it yet seemed loth to leave a world which to it had been a fairy domain; but the necessity of its nature was upon it, and it closed the gay leaflets which had sustained its flight, and resigned itself to death.

5. It was followed by a troop of bees, which took possession of the Shell, and, after their daily excursions over meadow and bloomy bank, returned to its smooth and undulated chambers with the materials of their combs, and with large stores of bright and luxurious honey. The tiny echoes of their abode resounds with the constant hum of labor and happiness and was soon as brimming as a wine cup at a nuptial-feast, with the rich and perfumed treasures of the insects, arranged and nealed in the exact compartments which filled the interior of their silvery place. But a bird attacked and destroyed their commonwealth, and again the Shell was left empty.

6. A humming-bird, all emerald, ruby, and sapphire, then discovered the lonely hook, and folded there its jewelled wings. It soon found a mate, and together they lived a flowery life. He who had seen either of them wandering at sunset through the glen, would have believed that the brilliant core of the western sky was fluttering away along the earth: or the little animal might have been thought the choicest signet of a prince, trassformed of a sudden into a living thing, and endured with the power of flight. When they wheeled together towards their home at twilight, no pair of fire flies, no twin-lights of the firmament could be brighter than were their diamond crests. The sweet essences of a thousand buds and flowers supplied their nourishment; and, while they sucked the delicious juices of ripe fruits, their wings were tinctured by the lightest bloom of the plum and the grape. But the rain dropped thick and fast into the Shell, and the gentle birds, which seemed made to whisper love-messages in the rose bud ear of a lady, and to hide themselves in sport among her ringlets, departed from their nest, and sought in sparry grotto, or in southern bower, a more secure habitation for their lovely but frail existence.

7. Lastly, at sunrise, seemed flittering from the morning star an elfin spirit, which danced into the Shell, assumed it as his home. It thrilled with life and pulsation; and, while a spring gushed out of the rock, and bore it along towards the sea, he spread his thin wings to the breeze, and sailed in his lily-colored argosy away over the blue and sunny deep. The white Shell, and its new sovereign, moved forward with the graceful swiftness of a snowy swan, tilting over the light ripples of the water, and, when night came on with its constellations, seemed to be itself a trembling star on the verge of the horizon. The spirit, too, shall inhabit the Shell but for a time, and shall then depart, that he may develope, in some other more fitting position, the whole capacities of his nature. The Shell will sink into the vaves, and be joined to the treasures of the ocean caverns, in them, also, to aid the existence of other beings, and to fulfil a new cycle of its ministry.

That shell is the WORLD: that Spirit, MAN. Yet not for man alone was it created, but for all the living things in the successive stages of existence, which can find in it a means of happiness, and an instrument of the laws which govern their being.

Chinese Geography.—Till lately the Chinese, in their maps of the earth, set down the Celestial Empire in the middle of a large square, and dotted round it the other kingdoms of the world, supposed to be 72 in number, assigning to the latter ridiculous or contemptuous names. One of these, for example, was Siao gin-que, or the Kingdom of Dwarfs, whose inhabitants they imagined to be so small as to be under the necessity of tying themselves together in bunches, to prevent their being carried away by the kites. In 1668, the Viceroy of Canton, in a memorial to the Emperor, on the subject of the Portugues embassy, says, 'We find very plainly that Europe is only two little islands in the middle of the sea.' With such ideas of other nations, it is not wonderful that they should consider the embassies and presents sent to them as marks of submission, and hasten to write down the donors in their maps, as tributaries of the Chinese Empire.

BALLOU AND TURNER'S HYMNS.

MUNROE & FRANCIS, Washington-st. Boston, have just published, the *first edition* of a new stereotype edition of the UNIVERSALIST HYMN-BOOK, prepared for public and private devotion, by Rev. Hosea Ballou and Rev. Edward Turner.

☞This edition has been revised and corrected, and much improved, without altering in the least the order, or the number of pages. A new Index of Subjects has been prepared and inserted, and the price is greatly diminished, in order to get it more generally introduced into public worship.

The price of this new stereotype edition is 63 cents single; 5 dollars a dozen; 40 dollars a hundred.

All orders addressed to the Publishers, in Boston, or to P. Sheldon, in Gardiner, will be promptly executed, and upon the most liberal terms.

January 22, 1829.

NOTICE.

ALL Notes or Accounts of 6 months standing must be settled without delay.

G. H. COOK, & Co.

Gardiner, March 13, 1829. tf

PROSPECTUS TO SECOND VOLUME OF THE NEW-ENGLAND FARMERS' & MECHANICS' JOURNAL.

THE work will contain 32 pages, and be divided into the following departments, viz.: A Mechanical—Agricultural—a department of Husbandry, and a department of Natural History.

The *Mechanical Department* shall comprehend from ten to twelve pages, which shall be filled with communications and selections from whatever may contain matter interesting to the mechanic, &c. It shall, as often as it is necessary, be accompanied by a Plate or Drawing of some recently invented machine.

The *Agricultural Department* shall comprehend at least twelve pages, which shall be filled with communications, selections or original matter, relative to the cultivation of of the soil, subjects of rural economy, gardening, &c. &c.

The *Department of Husbandry* shall comprehend at least four pages, which shall contain information relative to the anatomy, diseases, varieties, management, &c. of domes animals, and shall always be accompanied with a Plate illustrating the subject treated of.

The *Department of Natural History* shall contain at least four pages, which shall be devoted to the natural history of New-England, and shall also contain a Plate or Egraving of some bird, quadruped, insect, plant, or other object of Natural History.

The work will, therefore, contain two Plates per number, and sometimes three,—it will be executed in the same style as the preceding volume, and on the same terms, viz: $2, if paid in advance, and $2, 50, if neglected six moths.

The Editor would beg leave to ask the Farmers and Mechanics of Maine, if they will not support one periodical devoted exclusively and particularly to their interests?—One work, that shall be a medium through which they can instuct each other, by communications of the results of their observations and experiments? One paper, which shall treat of subjects of the first importance to them in their daily occupations, unmingled and unpolluted with political strife or sectarian zeal? Or will they depend upon men and presses without the State for these things, and never lift up their own voices, or express their own thoughts, in their own territory. Maine has slumbered long enough. It is time that she be roused from her lethargy, and that her voice be heard among her sister States—That her hills and her mountains be explored—Her resources and her powers developed,—and that not only herself, but others should know her strength. In what better way can this be done than by exciting inquiry and a spirit of research among her operative and productive classes of men? And in what better way can the good results of this inquiry and research be known and felt, than by a mutual and friendly interchange of sentiment through the medium of the press?

To excite this spirit of inquiry and research, and to afford the public a medium for this mutual and friendly interchange of sentiment upon mechanical and agricultural subjects, is the object of the work presented for your patronage.

The Editor asks for only one thousand subscribers, and he will then pledge himself that the work shall appear regularly on the 20th of every month. If that number cannot be obtained by the first of May next, he will have nothing more to do with it.

Any person procuring eight good and responsible subscribers, shall receive one year's Journal free of charge. The subscriptions may be returned either to E. Holmes, Editor, or P. Sheldon, Publisher, Gardiner, Maine.

Gardiner, Me. March, 1829.

☞ *Publishers of newspapers in Maine, or elsewhere, who will give the foregoing a few insertions in their respective papers, will confer a favor upon the editor, and render a service to the mechanic and agricultural interests of the country. Those publishers who give publicity to the prospectus, and forward a paper containing it, to the editor of the Journal shall be entitled to one year's Journal.*

GARDINER IRON COMPANY have for sale at their Store in Gardiner,

Mill Cranks, Rims and Spindles; Iron Knees, Stanchions, Cogs and Shives, Wind ass Necks, Hawse Pipe, Capstan Heads, Rims and Spindles;

Crow Bars, Plough Moulds & Coulters, Axletree Shapes, Sleigh Shoes, Patent and Common Oven Mouths, Cast Wheel Hubs, Cart and Waggon Boxes;

1-2 3-4 and 1 inch LEAD PIPE--*for Acqueducts.*

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Old Sable, Swedes and English Round, Flat and Square, IRON; Horse, Deck and Spike Rods, by the ton or smaller quantity; Cut and Wrought Nails, Anvils, Vises, Circular Saws and Files.

The Forge and Furnaces are in operation and are prepared to furnish Forged Shapes, and Iron Castings, of any size or description. Their assortment of patterns are extensive, embracing most sorts of machinery now in use, such as Geering for Cotton, Woollen, Grist, Fulling and Saw Mills, Paper Mill Screws and Hay Press, Forge Hammers and Anvils.

Castings will be furnished at the shortest notice from any pattern that may be required, on the most liberal terms.

Their Machine Shop is well calculated for fitting and preparing all kinds of machinery.

☞ Orders for any of the above addressed to the subscriber will meet with immediate attention.

JOHN P. FLAGG, *Agent.*

Gardiner, Nov. 1, 1828.

A SUDDEN CALL.

THE Subscriber having sold out his Stock in trade for the sole purpose of collecting his demands, hereby calls most earnestly upon all those indebted to him by note or account, to make all possible despatch, in meeting him at the store which he formerly occupied, for the purpose of settling the same; and hopes that no one will suffer himself to read the unpleasant meaning word "GREETING."

J. D. ROBINSON.

Gardiner, Feb. 9, 1829.

INSURANCE AGAINST FIRE.

THE Subscriber, Agent of *Manufacturers' Insurance Company*, in Boston, will insure HOUSES, STORES, MILLS, &C., against loss or damage by Fire. E. F. DEANE.

Gardiner, Nov. 21, 1828. tf

CHEMICAL EMBROCATION, OR WHITWELL'S ORIGINAL OPODELDOC,

FOR Bruises, Sprains, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Chilblains, Chapped Hands, Stings of Insects, Vegetable Poisons, or any external injury. Recommended by one of the first Physicians in the United States, whose certificate, as well as those of numerous respectable individuals, accompany each bottle.

CAUTION.

It is greatly to be deplored, that as soon as any important improvement or discovery is made in Medicine, the community must be cheated, and the inventor, in a degree, deprived of his just reward, by a host of servile imitators, (instigated by envy and self interest,) imposing their spurious compounds on the public, as a substitute for the genuine article, thereby tending to bring such improvements into disrepute, and even utter contempt. Such instances are so numerous, that it is judged by many that all deviations from the common course are unimportant, unless followed by a train of imitators, counterfeiters and impostors. Therefore be sure that you receive Whitwell's Opodeldoc, or you may be most wretchedly impesed upon.--Price 37 1-2 cents.

☞ *Volatile Aromatic Snuff*—For many years celebrated in cases of catarrh, head ache, dizziness, dimness of eye sight, drowsiness, lowness of spirits, hypocondria, nervous weakness, &c.—it is most fragrant and grateful to the smell, being mostly composed of roots and aromatic herbs. It is absolutely necessary for all those who watch with or visit the sick. Price 50 cents and 25 cents.

☞ *Whitwell's Bitters*—A most efficacious and wonderful cordial medicine, for dyspepsia, jaundice, sickness of the stomach, flatulence, want of appetite, &c. They give a tone to the solids, enrich the blood and invigorate the whole system. No tavern should be without them. Price 12 1-2 cents a paper. JARVIS' *Billious Pills* are highly important in all the above complaints, and should in most cases be used with the Bitters.

☞ *Balsamic Mixture*, or *Infirmary Cough Drops*--one of the best compositions ever used for coughs, colds, asthmas, and all disorders of the breast and lungs. Price 25 cts.

☞ Sold at the Boston Infirmary, corner of Milk and Kilby streets,—also by his agent, J. B. WALTON, *Gardiner, Me.*

1y—29

DR. DAVENPORT'S BILIOUS PILLS.

FOR the time these Pills have been offered to the public, the sale of them has exceeded the most sanguine expectations of the proprietor, which may be fairly considered an acknowledgement of their many virtues.

They are very justly esteemed for their mild and safe operation as a cathartic in all cases where one is necessary—They are a safe and sovereign remedy in all bilious fevers, pains in the head, stomach and bowels, indigestion, loss of appetite, dizziness, worms, and bilious cholic—they are likewise an antidote against infectious diseases, removing obstructions of every kind by dissolving and discharging the morbid matter, helping digestion, restoring a lost appetite--a sure relief for costive habits. They are so accommodated to all seasons and hours, that they may be taken in summer or winter, at any time of the day, without regard to diet or hindrance of business. Their operation is gentle and effectual, that by experience they are found to excel any other physic heretofore offered to the public.

Certificate from the Hon. P. Allen.

MR. DANIELL,—Sir: Having made use of various kinds of Pills in my family, I hesitate not to say that Dr. Davenport's Pills are the best family medicine I have ever used.

Pittsfield, Mass. Nov. 1828.

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DAVENPORT'S

CELEBRATED EYE WATER, which has been used with great success.

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ITCH OINTMENT.

This noted *OINTMENT* has been too long in use, & its character too well established to need any recommendation. It is also ascertained to be a valuable article for the Salt Rheum and chilblains.--Price 37 1-2.

—ALSO—

WHEATON'S well known *JAUNDICE BITTERS*, which are so eminently useful in removing all Jaundice and Bilious complaints.

A fresh supply just received and for sale in Gardiner, by J. Bowman and J. B. Walton; in Hallowell, by B. Wales, Robinson & Page and Whittier & Hinkley; Waterville, by D. Cook and J. Alden; Norridgewock, by S. Sylvester, Amos D. Stewart, Jr., and by the Druggists in Salem, Portland and Boston.

March 3, 1829. eoply—11.

Who wants a New Book?

HUTCHINSON'S TRIUMPH.

JUST received and for sale at this office and by the Editor in Augusta, the posthumous work of the late Rev. SAMUEL HUTCHINSON of Buckfield, entitled "*A Scriptural Exhibition of the Mighty Conquest and Glorious Triumph of Jesus Christ over Sin, Death and Hell; and his Exaltation, his Second Coming. The Day of Judgement, and the Capacity, Equality and Success of His Reign; and the Ultimate Triumph of His Ransomed.*"

Price 75 cents each.

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No subscription will be discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications addressed to the editor or publisher, and forwarded by mail, must be sent free of postage.